

Résumé

SOLA UND SIMUL DIE GRUNDLEGENDE STRUKTUR DER LUTHERSTHEOLOGIE

Saiki EGUCHI

Was für eine Grundstruktur hat das lutherische Denken? Das lutherische Denken setzt sich aus der „Logik der Alleinigkeit“ und der „Logik der Gleichzeitigkeit“ zusammen. Luther verwies mit dem lateinischen Begriff „sola“ auf die Logik der Alleinigkeit und mit dem lateinischen Wort „simul“ auf die Logik der Gleichzeitigkeit.

Der vorliegende Aufsatz untersucht das Thema der Alleinigkeit mit Bezug auf die Rechtfertigungslehre („sola fide“), das Bibelprinzip („sola scriptura“) und die adiaphora—Lehre von Luther und untersucht das Thema der Gleichzeitigkeit mit Hinblick auf die Rechtfertigungslehre („simul iustus et peccator“), die Glaubenslehre, die Christologie („communicatio idiomatum“) und die Abendmahlslehre („Realpräsenz“, „ubiquitas“) von Luther. Ich komme zu dem Schluß, daß die grundlegende Struktur der lutherischen Theologie ihr folgende These zu fassen ist, nämlich „simul“ als eine Entwicklung von „sola.“

Des Weiteren vergleicht der vorliegende Aufsatz das lutherische Denken, das sich aus „sola“ und „simul“ zusammensetzt, mit der Philosophie Nishida Kitaros und der Theologie Takizawa Katsumis.

Résumé

TALE OF GENJI AS THE TEXTBOOK —ON CLASSICAL JAPANESE LITERATURE—

Yuko HIRABAYASHI

From the 19 textbooks on classical Japanese literature published by 10 companies for the 2007 school year, I selected the 4 most popular titles and examined how the *Tale of Genji* is featured in each.

I found that there were considerable differences among the books—for instance, some featured sections that were not typically chosen, while others continued to feature popular sections but varied in the passages they chose or in the discussion questions they presented in the study guide. All of this indicates that the makers of the textbooks are putting much effort into distinguishing their materials from others through distinctly different editing policies.

Furthermore, in recent years, excerpts from works considered to be sequels to the *Tale of Genji* (i.e. “Niō no Miya Sanjō” and “Uji Jyujō”) have been included less and less. Yet we must not forget that these sequels represent the end of the tale. Thus it seems questionable to completely disregard them.

Résumé

A THESIS CONCERNING THE DISTRIBUTION SYSTEM IN THE WRITING OF ZEAMI: AN ANALYSIS OF *WRITTEN PREPARATION* *FOR FLOWER*

Junko TANIGAWA

This thesis attempts to enumerate research performed to investigate the actual usage and construction of kana in Zeami's writing. Zeami 世阿弥 (1363?~1443?), who is well-known for his life as a writer of Noh plays, passed on a number of his writings to his son Shiro 四郎 and son-in-law Zenchiku 禅竹.

A survey of Zeami's writing with the aim of authentication, performed by Omote & Goto resulted in two comprehensive reports (1979, 1980). These two reports created the precedent for the academic study of Zeami's kana. They demonstrated some distinctions in his usage of Japanese syllabic writing. However, further examination regarding his distribution system is required. The aim of this research is to contribute to the study of Zeami's writing by focusing upon the historical context.

This investigation focused on where Zeami placed kana in his words (e.g. which letter is placed at the beginning of a word). It needs to be made clear *where he placed a letter and which kana he chose*. To investigate these two issues, the researcher counted the number of alternate kinds of letters, and then calculated what percentage of these letters were used at the initial position (or termination).

The results are as follows:

- (1) One kana for one syllable is 47.9% (plural kana for one syllable is 52.1%).
- (2) We can see a gradual convergence in the amount of kana. Comparing this result with the result from others' writing, more often than others, it is possible to observe a tendency for particular kana to be gradually used like one pair for one syllable.
- (3) Some kana tend to be used at the initial position, while others are rarely used.

It is possible that kana were selected depending on the position in the word. In Zeami's writing system, if two kana appeared next to each other he would tend to change one in favor of an alternate character with the same sound. The result was that, at that time, as opposed to the intricate Shodo also being practiced, Zeami tends to make his presentation more functional and simple to understand.

Résumé

THE TWO KITCHENS AND NELLY DEAN IN *WUTHERING HEIGHTS*

Chihiro SAKUMA

In Emily Brontë's *Wuthering Heights* (1847), most of the significant events occur in the kitchens. Heathcliff hears of Catherine's engagement in the kitchen in Wuthering Heights, and Heathcliff quarrels with Edgar in the presence of Catherine in the kitchen in Thrushcross Grange. At the beginning of the story, Lockwood describes the position of the kitchen in Wuthering Heights as follows: "I believe at Wuthering Heights the kitchen is forced to retreat altogether into another quarter" (5). It reveals that the kitchen is separated from the house, which suggests the kitchens are special spaces in the story.

At this point, we should not ignore that Nelly Dean, one of the narrators, observes most of the events. She has served as a housekeeper in both Wuthering Heights and Thrushcross Grange. She tells of the past events to Lockwood who is the capricious tenant of Thrushcross Grange. Nelly is not merely the narrator but also an involved person. She sometimes intervenes in the incidents, but she is also an onlooker. A close look at the relationship between the kitchens and Nelly reveals that she intervenes mainly in the incidents that occur in the kitchens. All these things make it clear that Nelly Dean makes use of the kitchens for her own purposes.

The purpose of this paper is to consider the meaning of the two kitchens, so that we will discover the connection with Nelly Dean. It also serves as evidence of the close relationship between the characters and the houses in *Wuthering Heights*.

Résumé

THE JAPANESE-PORTUGUESE DICTIONARY: FOOD CULTURE OF 16TH CENTURY JAPAN

Fumiko HAYASHI

This note presents a selection and organization of words related to food culture from *The Japanese-Portuguese Dictionary*. *The Japanese-Portuguese Dictionary*, the translation of *VOCABULARIO DA LINGOA DE IAPAM com a declaracao em Portugues*, was published in 1603 by the Society of Jesus for use by their missionaries in the propagation of the Christian faith. These words are fragmented, ambiguous, and somewhat limited. Not all words in *The Japanese-Portuguese Dictionary* were well known by everybody at that time, but most of words were practical and widely used, and thus helpful for the propagation of the Christian faith. Food is a mainstay of life, and plays a key role in forming our identities. What to eat and how to eat is not only a matter of individual taste, but also a part of culture that reflects time and geography. The observations of strangers from strange lands (Europe) gave structure and clarity to the everyday things taken for granted by people living in the visited country (Japan). For example, unexpected food for Europeans included unknown grasses, unusually fish, uncommon seaweed, salted fish guts, and above all fermented things, such as fermented soybeans. Based on actual experience, this selection is not in merely an enumeration of foods, but a reconstruction of food scenery at the end of the 16th Century in Japan.

Some excerpts from *The Japanese-Portuguese Dictionary* are as follows. Japanese at that time thought that food can be either power or poison. Thus, “Dokudachi (literally Poison cut-off)” indicates when a sick person fasts reduces food intake. A meal includes Ii (rice), Shiru (soup), and Sai (vegetables or fish or meat). Shiru, the soup was essential for every meal. Rice was graded by difficulty of polishing. Damage resistant red rice spread through the country, and came to be boiled in iron pots. The multi-faceted abilities to harvest, hunt, and produce were expanding, as can be seen from the specific names for rice gruels, rice cakes,

noodles, beans, underground vegetables, mushrooms, seaweed, shellfish, river fish, sea fish, game, wildfowl, fruits, and nuts. From root to seed, from meat to guts, they ate all parts, and invented ideas to preserve food such as drying and salting.

One of the characteristic trends at that time was the entry of salt, vinegar, and soybeans to the dinner table. Soybeans were processed in many ways, such as tofu (bean curd), moyasi (sprouts), natto (fermented soybeans), miso (soybean paste), sudate (soy sauce). They frequently used the word “Anbai” to measure the taste. This meant that salt became a large component of food.

Résumé

‘TEEN SPACES’ IN LONDON —SELF AND COMMUNICATION IN A LOCAL COMMUNITY—

Harueko KATO

- I Perspective for Teenagers
- II Teenage Spaces in North Kensington
- III Fears and Hopes of ‘Community Youth Work’

This paper presents the results of field work in London that started in 2004. Japanese teenagers strongly feel lonely and alienated. Data from comparative surveys and the unbelievably sad events of murder or violent crime committed by teenagers show that they need help and support from communities as well as from schools and families. Japanese local communities, however, hardly ever have any supportive public spaces specially for teenagers. For the development of their own self, teenagers need various kinds of supportive communication. Spaces not so far from their houses expand their possibilities after school, at weekends and during vacations. Through the close observation and interviews in North Kensington, this paper describes four kinds of supportive spaces for teenagers: (1) Youth Centers, (2) Spaces for Sports and Arts, (3) Study Support Spaces and (4) Spaces for Information and Counseling. ‘Community Youth Work’ may remind Japanese people of the nightmare of totalitarian era. Yet new attempts to create teenage spaces with respect for individual freedom and human rights is urgently needed in Japan now.

Résumé

RECENT TRENDS IN FEMINIST CRITICAL THEORIES ON THE CONCEPT OF CITIZENSHIP

Miwako ARUKA

In recent decades, citizenship has attracted multidisciplinary attention and analysis in many fields of scholarship. Among others, second-wave feminism has criticized traditional conceptions of citizenship, based on the public/private dichotomy in liberalism. Here, I consider the recent emphasis on civil society or family life as a terrain of democratic empowerment and begin exploring the implications of this emphasis for rethinking citizenship in the 21st century.

In many states, women do not yet have a citizenship status equal to that of their male counterparts. In any given state, still today, women and men are likely to differ in the political rights and privileges of citizenship that affect them, and differ in ways that are linked systematically to gender categories as well as categories such as race and class. However, issues of women and citizenship are not merely about the deprivation of political rights to women. Also important is the gendered nature of the practices and contexts of political citizenship itself.

The public and political realms in which citizenship is paradigmatically conceptualized and practiced are realms based mainly on modes of living as well as attributes that are stereotypically male—the role of wage-earner, for example. Some feminists and women's studies scholars, including notably I. M. Young and N. Fraser have argued that the obvious incapacity of liberalism to embrace dependency work reflects an even larger incongruence. The ethic of rights, has been constructed in a way that is diametrically antithetical to an ethic of caregiving. Liberal rights fail to protect caregivers fundamentally.

At the same time, citizenship is not confined to the public or political spheres. The citizenship practices of the public and political spheres are themselves related to conditions in other social spheres, such as those of family and civil society. Gender is generally salient to the meanings and practices of citizenship in these other social realms as well. These nonstate realms of citizenship practice

provide options for women's political agency that may circumvent the restrictions of the political sphere, for example, agency based on women's traditional roles as nurturers. If citizenship is about full membership in one's community (Marshall 1950), then these additional realms of culture and society are necessary contexts and conditions for its practice. Gender and citizenship thus intersect and engage each other in a variety of ways, often through the mediation of other social institutions.